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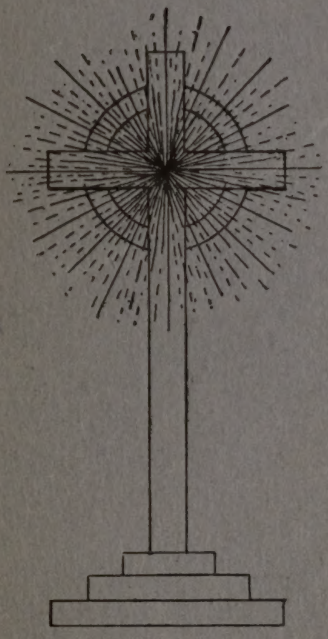

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YOU are invited to present a copy of the current issue of this Journal to any of your friends who may happen to be philanthropists, social-reformers, lovers of animals, or seekers after Spirituality and the Higher Life, and to ask them to subscribe for it regularly.

THE HERALD OF THE CROSS.

No. 7, New Series. July, 1905, Vol 1.

THE SAYINGS OF JESUS.

O ye Immortals, who are the world's poor !— Blessed are ye ! Your portion is the Father's Kingdom.

O ye Immortals, whose mourning has been long !—Be ye comforted.

O ye Immortals, who are the earth's meek ones !—Your portion is the Father's inheritance.

O ye Immortals, who hunger and thirst for the revealing of your Father !—Be ye filled with the Righteousness of God.

O ye Immortals, who alone are truly merciful because of the love of the Adonai which is in you !—Let that mercy be made manifest.

O ye Immortals, whose mind and heart are pure ! Who know within yourselves the Vision of the Adonai !—The way is now open for your return to that Celestial Vision.

O ye Immortals, whose mission to earth was for the restoration of harmony in all its Kingdoms !—Rejoice ! For the day of your return draweth near.

THE NEW INTERPRETATION.

II.

THE CHRISTIAN PASSOVER.

"*Thus saith the Adonai unto His Servant—*
Write the things which thou seest;
For the Daystar is rising in the East:
The Night shall no longer prevail:
The Light breaketh on the Eastern lands;
Its Glory travelleth to the setting of the stars."

THE Festival of the Christian Church which is associated with the Jewish Passover is the Death of Jesus. As the Jews associated their deliverance from Egypt with the sacred mystery of the Passover, so the Christian has associated the death of Jesus with the deliverance or redemption of the soul. The annual return of the supposed event is held as the time to re-emphasize the necessity for the death of Jesus as a sacrifice for sin. The doctrine of physical life thus sacrificed in order to meet the demands of the Eternal Justice of the Infinite Wisdom and Love, is reiterated. That doctrine is presented to the mind as one of supreme importance for the race to believe and understand, since upon that belief and understanding the redemption of the soul depends. And the death of Jesus for man is shown to have been an expression of the Divine Love for the race. Yet the Festival, which should be one of great joy because of the supposed benefit accruing to the race, is made one of the saddest in the services of the Church. For the day upon which Jesus is supposed to have given Himself for the race is the day on which the Church insists on mourning because of that death. Its supposed holy place is clothed in sackcloth in token of the people's sorrow. The lights of the Altar are almost extinguished to indicate the terrible darkness which is said to have overtaken the world at the death of Jesus. And thus the entire idea associated with the supreme event in the Redemption of the human race, instead of being the occasion of great rejoicing because of the blessing that

must follow such an event, is made the occasion of regret and sorrow. The Jews are blamed for seeking His death, Judas is viewed as the Son of Perdition for betraying Him to the Sanhedrim, Pilate is held up to scorn for condemning Him, and the Romans are accounted His murderers. And thus the Festival is surrounded with the thoughts of hatred, betrayal, injustice, and murder rather than those of the Divine Wisdom and Love.

* * *

Now all this must seem strange to an outside observer. The glaring contradictions must appear as irreconcilable. For such an observer must wonder why people should mourn over an event which is supposed to have wrought them such good. For are not all great national deliverances made the occasion of rejoicing, even though such deliverances may have cost the Nation great treasure in lives? Does not the world rejoice when men lay down their lives for their Nation, even if it be in an unjust and unrighteous cause, and only for some empty material glory? Does not the Church itself canonise in spirit, if not in letter, all those who have been martyrs for the sake of Truth as they apprehended it? In the whole history of the human race has not the one who sought to become a Saviour of the people been crowned as one sent from God, whose life and death were the outcome of his great love for his race? Yet in this respect Jesus stands alone. In the history of the soul there has never been an event so misunderstood and misinterpreted as the life and death of Jesus. And it is in that misunderstanding that all the strange contradictions may be found to have originated. And in its misinterpretation there lie the whole of the amazing contradictions between the theories which have been built up on it, and the realisation of true Redemption by the Soul of the race. For if Jesus gave Himself as a physical sacrifice to meet certain demands of the Infinite Justice which stood between the soul and its redemption, and if the Divine Wisdom and Love were

so well pleased by that act as to acclaim Jesus THE SON OF GOD, then the redemption of the soul must now be an accomplished fact. But as Redemption is a spiritual experience by means of which the soul comes into conscious fellowship with the Divine Wisdom and Love, then *the whole world ought to be now in that condition.* But as the race remains very largely on the lower planes of experience after nearly nineteen centuries of conditions supposed to be the outcome of that redemption, there must be some mistake between the idea that Jesus redeemed the race by His death and the application of that redemption to the soul. For it is an altogether irreconcilable thought that Jesus could have died to effect by His death the redemption of the race, that that was the method by which alone it could be accomplished, that the Divine Wisdom and Love demanded such a physical sacrifice, and yet that that redemption should have proved nothing but an empty dream and vain promise never to be fulfilled. We are therefore led by the logic of stern facts to seek for some other interpretation of the life and death of Jesus than that of a physical sacrifice for sin in order to effect the redemption of the race.

* * *

The coming of Jesus to this world was not for the purpose of offering Himself as a physical sacrifice to the Divine Wisdom and Love. As He Himself said, *He came to seek and to save the lost.* He came unto His own that they might learn from Him the way back to the Father. He came in order that by means of His Christhood He might show them the way back to that Father. These were the chief objects of His mission to earth. Time after time it is recorded in the Gospel stories that He only came to seek out the lost. His teachings were all given in that same strain. He came to gather out of this world all those whom the Father had given Him in another world, but who had been lost for a time. These He called His "sheep." There were other sheep also which were not of His fold, but whom He had also to call

through the calling of his own. Of these sheep He did not lose any but the son of perdition.

To bring these sheep back to the Father He came to this planet. He had glory with the Father before this world as a system was created, but which He had laid aside in order to come to this world to seek His own. Those who were His own did not belong to this world, but were of His own system. They were in this world as if they belonged to it, but they never were of the world. They were the Sons of God who fell into material existence ages ago, as is recorded in the book of Genesis, when they were endeavouring to help the children of this planet to realise their own spiritual being; and ever since then they had been on this planet as its prophets, teachers and saviours.

The Jews had appropriated the idea, and called themselves the sons of God. They strove for the mastery over all other peoples dominated by this sacred thought, and in the doing so they degraded to the dust one of the most sacred truths. For the sons of God were those who never sought personally or nationally to rule over and dominate other souls and peoples. They always were the meek of the earth—those to whom ambition, as understood by the world, appealed in vain. They were always those souls who stood out conspicuously as the world's peace-makers. They were the souls who could endure for righteousness sake, because they knew in themselves that to be righteous was more than all the world could give them. They were the souls whose hearts were pure in intention, though they were often overcome by the environment in which they were placed. They were the souls who were able to write and speak of the Adonai as one whom they had seen and known. They were called THE SONS OF GOD.

* * *

The coming of Jesus to this world was to seek out these souls, and lead them back to the consciousness of the past glory which they had shared with Him in their own system. He came as the Father's envoy to call them

back to that life, the memory of which they had lost through their dwelling in the tents of sin, *i.e.* bodies of flesh. To this end was all His teaching directed. His parables were largely given for this purpose, so that only those who were of His own system might be able to understand their meaning. His own were to have the Mysteries interpreted to them; the multitude were not to know them. He spake to the multitude in parables that they might not apprehend the spiritual significance of His meanings, and degrade these as they had done all the teachings of Moses and the prophets. But all in the multitude who were of His own system, though not quite comprehending His meaning, were drawn to Him to follow His teaching with their hearts. And thus He gathered around Him a few of His own, and to these He communicated the Father's message.

But even these did not recognise who He was. They felt their kinship to Him, but could not define it. They were drawn to follow Him, though they could not tell why. They were always happy in His fellowship, and loved to hear from Him of the Father, though their lower mind could not grasp the full significance of all He said. It was an incident of this kind which called forth from him the rebuke to Phillip: "Have I been so long time with thee, and yet dost thou not know Me, Phillip?" They were always wondering who He was and whence He came, but dare not ask for fear of seeming to doubt what He told them. But He never told them who He was, except on the occasion when it is recorded that Peter affirmed that He was the Christ—the Son of the Living God. But that incident was not in the original story of His life, as told either by Matthew or His beloved disciple. Nor was it ever affirmed by Peter. It was an incident in the "upper room," when the Master was telling them of His approaching death by the hands of the Jews, because of His teaching concerning their own blindness and hypocrasy. He had then to unfold certain of the Mysteries of which He had never spoken to them till that hour. These Mysteries concerned themselves. It was then that the

beautiful Beatitudes which preface this article were given. For these precious gems of celestial worth were not given to the miscellaneous multitude, who would have trampled them as pearls underfoot—just what has been done since they were given to the world in a material setting. It was in the giving of these to the disciples that the Master revealed who He was, and for what purposes He had come into this world. The affirmation given in the Gospel record was never uttered by any of His disciples, but was put there by the compilers as a testimony of His Christhood, which all the disciples, except the son of perdition, recognised. And the statement was attributed to Peter, because the word *Petros* stands for Hermes or the rock of the higher understanding, by which the soul recognises truth. This is what is meant by the affirmation. All the details are only so much setting of the precious truth to preserve it from being materialised.

* * *

That being the purpose of Jesus visiting this world, the story built up on His death must be a mistake. For though He did say that He was laying down His life for His own, and that He had received power from the Father by which He could lay it down and take it up again, *He never once referred to His dying for the race in order to secure its redemption from any obstacle which the Father had placed in the way of their return.* But He always spoke of Himself as the revelation of the Father's love for the whole world, and made the cultivation of that love the bond of all true discipleship to Himself, and the way to the Father. He told His disciples plainly that they could have no real part with Him in the work of the Father unless they loved even as He loved them. He even warned them against supposing they could be members of the Father's household, and at the same time be servers of men. Nay, He even told them that to be worthy of such a relationship they must show by their love for one another that they were the children of God, and that *no one could have any right to such a relationship*

unless he was prepared to leave all earthly things and earthly ambitions, and follow Him.

All such teachings are opposed to the interpretation that by His death Jesus secured in some mysterious way the deliverance of the human race from a mysterious situation. They show that the purpose for which He came was to gather out of this planet His own—those who belonged to His system on the Celestial planes. They reveal that purpose in all the profound teaching which was attributed to Him by the leaders and teachers of the Jews, who, unable to understand Him or His message sought His death in order to get freed from His presence. They are the testimony to the higher meanings of His life, attributed by His disciples to His visit to this planet, and which may be found embedded, like jewels in some earthly ware, in those wonderful SAYINGS of His in the Upper Room which the record of St. John has preserved for us. Of these SAYINGS none are more profound than those presented in the form of an Intercessory Prayer (St. John xvii) to preserve them from the degrading hands of religious materialists. And these SAYINGS are the basis of all the Gospel records. Whatever more was written was added after these SAYINGS had been given to the world. The Gospel according to these is a very different message to the Gospel given by the Churches. Indeed, the Gospel of these SAYINGS has never been fully proclaimed. It was early repudiated by those self-seeking souls who joined themselves to the Brotherhood at Jerusalem, but who would have an outward kingdom to which the kingdoms of the world should pay tribute. To have accepted such a Gospel as the basis and circumference of such a kingdom would have made it impossible on this world at that time, so THESE SOULS BUILT UP A KINGDOM IN THE NAME OF JESUS UPON THE JEWISH IDEA OF ATONEMENT AND THUS DECEIVED THE WHOLE WORLD BOTH AS TO THE TEACHING OF JESUS AND THE PURPOSE FOR WHICH HE HAD COME INTO THE WORLD.

* * *

These teachings of Jesus could have had no reference to the children of this planet if the SAYINGS attributed to Him are true—and no one who understands them in their celestial meanings will for one moment doubt their truth. For He distinctly speaks of two folds under one shepherd, the latter fold to be gathered in after He had gathered together His own, and led them back to the sheepfold or system whence they came. He was the Good Shepherd seeking His own sheep. They knew His voice, though they did not quite understand all His meanings, and they were able to follow Him when they were not ensnared by the hierling into believing that he was the Shepherd, nor misled as to the true sheepfold. The way into His fold was narrow, and few found it. The way into other folds was wide, and many were they who found their way thither. The sheep were counselled to beware of wolves who came unto them in the adornment of the true sheep, as they came for evil purposes ; and to keep close to their own shepherd lest they were deceived by false appearances. The Good Shepherd was Himself, and the sheep were those who heard His voice and responded to it. These were the souls whom the Father had given Him, and *who already knew* Him. They could only have gained this knowledge elsewhere since they had not yet come to recognise Him here. He came unto His own, seeking them amid the wilderness of mere material existence as the Good Shepherd, even as the earthly shepherd seeks the sheep lost from the fold. And He would seek in that wilderness through the ages, even until the hour when the sheep must return to the Father. And to accomplish so much it would be necessary for Him to lay down His life for His sheep. He had come to lay it down.

* * *

The laying down of His life could not have meant to die. To have done so would have been nothing more than what every human life had to do in order to pass into the spirit world. So that His words must have a

meaning which has not yet been apprehended by the Christian. His saying concerning laying down His life was misunderstood in the Brotherhood by those who sought after the outward manifestation of the Kingdom of God in the world, and so they laid hold of the idea that He meant His death; and it was not difficult for men and women of Jewish training to associate that event with the Jewish Atonement. And it only required one of great rabbinical learning to come along and work up the idea into a philosophy founded upon the Jewish sacrificial system in order to carry the Jewish mind along with it, and establish a new religion founded upon the death of Jesus. And it was this that was done. The whole teaching of the SAYINGS of Jesus are in direct antagonism to that teaching upon which the Christian Church was founded. For the SAYINGS of Jesus were sacredly guarded by His most intimate disciples, and were only spoken of by them one to another, till long after the epistles of Paul were circulated as letters to the Churches. And it was the publication of these epistles as authentic records of the meaning of the life and death of Jesus which at last necessitated the making known publicly of the SAYINGS of Jesus with a brief sketch of His life. And the Gospel records as we have them to-day were not the work of any of the immediate disciples of Jesus, but were compiled by occultists about the year 120 in order to set Jesus off as the *only* Son of God, who had been given up by the Father for the redemption of the world. And in this way the whole purpose of the life of Jesus has been frustrated. His own sheep have never had a real chance since those times of hearing His voice, because of the degradation of His beautiful meanings by the materialising religionists who followed Him.

But the day is near in which these teachings shall once more be given to the sheep of His own system, and through them to the other fold, that those who may believe in that Way of Life may arise out of this planet to join that Celestial Band. For *this* purpose He died, not once in Judea so long ago, but in every age since

then. He had often been on this planet before He came as the Christ. These visits as well as those since His days of the Christhood we will record as the occasion requires. And the meaning of all His visits to this planet may be summed up in these words of His own as recorded by St. John : "The work which Thou gavest me to do, I have accomplished in Thy Name." And that work was to unfold the sacred Mysteries of the Celestial spheres to the Celestial children of the Father who were now dwellers on this planet ; to interpret for the children of the planet the Mysteries concerning their own soul-creation ; to declare the depth of the Divine Love and Wisdom in all the purpose of creation ; to show the world which had gone so far astray how unfailing was that goodness and love which once it had forgotten ; to point out the way of return of the Celestials to their own sphere, and the possibility of the children of this world lifting themselves up to that state of Divine Being ; to proclaim the Redemption of those spirits in the animal prison-houses who had foolishly sunk into the hells through their love of existence , and to redeem these spirits back to the life of purity, goodness and love.

These were the objects of His manifold mission. And these He has had to accomplish by laying down His life, even unto the depths of the hells.

J. TODD FERRIER.

My soul shall not be taken in their snare,
To change her *inward surety* for their doubt,
Muffled from sight in formal robes of proof.
While she can only feel herself through THEE,
I fear not THY withdrawal ; more I fear,
Seeing, to know THEE not,—hoodwinked with dreams
Of signs and wonders,—while, unnoticed, THOU
Walking Thy garden still, commun'st with men,
Missed in the common place of Miracle.

LOWELL.

IN THE SILENCE.

. . . . . .

"Within the veil of thy deep sanctity,
The Soul is one with Truth and Deity.
It sees no more of discord or of strife,
Of complex being, or imperfect life—
Only the silence, still and calm and deep,
Eternal stillness, peaceful rest and sleep.

The peace of God, the love of Christ, is here.
Ye souls of little faith and trembling fear,
Cast off your burdens, let them fall away.
Enter the bliss of this eternal day.
Find ye at last the long-sought home of peace.
Rejoice! Herein the soul shall find release.

Freedom and peace are one. Tell all the earth
The soul hath found a higher, freer birth—
A life Divine, all free from care and sin,
Waiting to be revealed: this life within.
Let it shine forth, O Man! No longer hide
The beauty of thy heaven-sent spirit-bride.

Great souls that know the Silence, let them speak,
Calming the strife and comforting the weak.
Spirit of Peace and Love, Oh send them forth,
To spread the tidings far as South from North,
Far as the sun's rays shine to banish night,
Transmuting darkness into radiant light!

. . . . . .

O Wondrous Love that dwells within the soul!
O gentle Rest and Peace! O perfect Whole!
God! Thou are here in truth. We know Thee now.
Thou shinest forth on every brother's brow.
Within the soul we may commune with Thee,
And know Thy Love, Thy Truth, Thy Liberty!"

ANITA TRUEMAN.

THE INTERNATIONAL MEDICAL ANTI-VIVISECTION ASSOCIATION.

MANY opponents of vivisection cannot entirely emancipate themselves from the idea that vivisection one day may bring humanity some wonderful "cure," or science some invaluable "fact." They are half-hearted in their moral convictions and try to coerce themselves into a brave and self-denying attitude before the tempting fruits of vivisection which they fear will one day be spread before them.

But there are other "anti-vivisectionists"—the whole-hearted ones—who *know* that the fruits of cruelty, of intense selfishness, of even "scientific" transgression of the spiritual laws that guard the evolution of the soul, can be nought but evil. To them the failure of vivisection is a fact, an unalterable and just moral verity, long before it is proved to the outer man by statistics and intelligent reasoning.

These will hail with satisfaction the formation of an association of medical opponents of vivisection for the purpose of teaching the layman, whose fear of cancer or consumption is greater than his morals, that the sacrificial methods of the vivisectional laboratory have been of no avail, and that the interests of the healing art as well as of science will be best served by the abolition of vivisection.

"The International Medical Anti-Vivisection Association" has only begun its work which, for the present, necessarily consists exclusively in finding members. About fifty members of the medical profession in England have already given their names for membership, and over twenty in France. The *raison d'être* of the Association is laid down in the preliminary circular which is now being sent to medical men and women in the following words:—

"The importance of making the opinions of medical anti-vivisectionists more widely known, and of emphasizing their views on the uselessness of the practice, is becoming greater as this

question is gradually being recognised by the more enlightened section of the community as one concerned with far-reaching social, educational, and sanitary conditions. Without laying undue stress on arguments of utility or inutility where principles of moral gravity are on trial, it cannot but be admitted that more should be done in the future to meet vivisectors on their own ground, and to demonstrate that a practice which disregards moral laws of development cannot be productive of scientific or hygienic good."

And the objects of the Association are formulated thus:

1. To unite the numerous medical men and women in different countries who disapprove of experiments on living animals into one organisation, which, by united work and the influence of its opinions, can become a powerful agent for the suppression of such experiments.
2. To protest against the claims of advocates of vivisection that the practice is indispensable for the advancement of physiological science and of medicine.
3. To spread knowledge of the intellectual errors in vivisection as a method of physiological enquiry, and of the uselessness of animal experimentation for the purpose of serving the art of healing, and of prolonging and saving human life, and also to expose the contradictions, mistakes, and failures in the various branches of vivisectional research and results, and to bring the names and work of notable scientific opponents of vivisection before the public, and to effect this by being instrumental in the production and distribution of literature on these subjects and the organisation of lectures.
4. To encourage biological research not connected with vivisection, and all scientific pursuits which are free from the taint of animal experimentation of a painful and violating kind, and likely to lead to new discoveries, helpful in the alleviation of suffering and extermination of disease, or conductive to a higher and more sympathetic understanding of the laws that govern the manifestations of life.
5. To endeavour to raise funds which would enable the Association in the future to offer prizes and institute scholarships for research work manifestly independent of such animal experimentation and in accordance with true scientific progress and the aims of the Association, thereby offering to students of physiology and of medicine special facility for taking up scientific investigation far in advance of the crude methods of the vivisectional laboratory.

The Association shall first and foremost work within its own sphere of activity as indicated above, and, whilst inviting the co-operation of other anti-vivisection societies, will not from the nature of its organisation interfere with the work or tactics of such societies, and it will seek at all times to advocate its ideas in an openminded, fair, and temperate manner.

The possibilities of influence and work which are open to the new Association cannot be enumerated in a short programme. Who can measure to what extent the medical profession may become imbued with the principles which now actuate the small minority? Medical errors in the past have been many, and each century laughs at the mistaken drug-philosophy and superstitions of its predecessor. The intellectual errors in vivisectional research are flagrant; the dangers of its "cures" have not only been demonstrated in theory.

Progress and development of the healing art mark the advocacy of natural means of restoring health, and of preventing the results of transgression of physical laws of well-being which we call disease, and even the most selfish of the selfish would-be reapers of the harvest of vivisection may yet have to turn to the medical anti-vivisection association for freedom from pain and hopes for the future.

H.

THE MARTYRS OF SCIENCE.

Poor martyred beasts! not vain your anguished cries.
Though now on sacrificial altar laid,
Be sure your moans shall penetrate the skies;
Your blood shall be repaid.

The Secrets of your being 'neath the knife
Are bared in sacrilege by hands profane;
Yet He who gave to all the gift of life
Will not forget His slain.

FLORENCE M. CLOSE.

"In vain he lifteth up the eye of his heart to behold his God, who is not first rightly advised to behold himself. First, thou must see the visible things of thyself, before thou canst be prepared to know the invisible things of God: for if thou canst not apprehend the things within thee, thou canst not comprehend the things above thee."—*Hugo.*

WISDOM FROM THE ANCIENTS.

These I would teach, and by right reason bring
To think of death as but an idle thing.
Why thus affrighted at an empty name,
A dream of darkness and fictitious flame?
Vain themes of wit, which but in poems pass,
And fables of a world that never was!
What feels the body when the soul expires,
By time corrupted, or consumed by fires;
Nor dies the spirit, but new life repeats
In other forms, and only changes seats.

* * *

The soul is still the same, the figure only lost:
And, as the softened wax new seal receives,
This face assumes, and that impression leaves;
Now called by one, now by another name;
The form is only changed, the wax is still the same:
So death, so called, can but the form deface.
The immortal soul flies out in empty space
To seek her future in some other place.
Then let not piety be put to flight,
To please the taste of glutton appetite;
But suffer inmate souls secure to dwell,
Lest from their seats your parent you expel;
With rabid hunger feed upon your kind,
Or from a beast dislodge a brother's mind.

PYTHAGORAS.

"Numbers speak about "going to Heaven" and "being with the angels" after death, who eat the flesh of murdered animals, drink liquor, use tobacco, talk scandal, feel hatred, malice and revenge; but the "angels in Heaven" are angels because they have outgrown these earthly, undeveloped elements, and now partake of pure, spiritual diet and feel love and exercise wisdom; and until the unprogressed do likewise they cannot enter the heavenly state of being.—LUCY A MALLORY.

EDITORIAL NOTES.

THE CHRISTIANS' PASSOVER.

The Christian Festival celebrated every year, known as Good Friday, is the corresponding event in Christianity to the Jewish Passover. That Festival was instituted in order to commemorate the tragedy of Golgotha, when Jesus was put to death. It was the outcome of the growth of the idea that Jesus had offered Himself in death for the redemption of the human race. It grew out of the desire on the part of those who formed the Early Church to perpetuate the event. That Church had grown up side by side with the Brotherhood of those who had personally known and followed Jesus, as a rival institution which sought for an outward kingdom founded upon the name of Jesus. It had rejected the Teachings of the Brotherhood as too profound to be popular, and far too spiritual to be of real practical value in winning the world to the Cause of Jesus ; and in the place of these Teachings it seized upon the idea of founding the new religion upon the death of Jesus by giving to it the meaning which the Rabbi had attached to the Passover, viz., an atoning sacrifice.

It had long before decided that the ideals set up by the Brotherhood were too high ; for these ideals demanded the full surrender of one's all. These ideals were the SAYINGS of Jesus concerning the basis of His Celestial Kingdom, to which He invited all who felt themselves drawn by the Father. That Kingdom was not of this world. It neither partook of the kingdoms of this world nor of the nature of these kingdoms. His Kingdom was not even to be on this world. What was to be established here as the result of His visit was to be the Kingdom of God. That was not to be anything visible and earthly, but the rule of God in the soul of the race ; and the Kingdom of Jesus was not that Kingdom, but the Kingdom which He had received from the Father long ere this world was created. That was the Kingdom to which He called all those who could understand His meanings. That Kingdom He had left for the purpose of carrying out His Father's Mission to earth. He had come unto His own Celestial Spirits who ages before had come down to this world to try and help the fallen Planet and its children ; who did much to draw them out of a life of matter, but who themselves were ensnared by the angels of darkness who came to work havoc on this world, into

taking the forms of matter, and who thus became the lost Sons of God. These had been the members of His own system. They had been absent for many ages, because, having fallen into materiality, they had to find their own redemption from it ere they could become the helpers of the earth-born souls. So that the Kingdom of Jesus did not have any place on the earth. It was a Celestial Kingdom, which had been in being for ages before He came to this Planet; which was going on during His absence; and to which He would return when He had found all His own members of that Kingdom who were on this world.

* * *

THE METHODS OF MATERIALIZING SPIRITS.

The idea that the Kingdom of Jesus was a new thing to be established on the earth was the result of a misinterpretation. The coming of Jesus into this world had been announced in the Celestial spheres, and from them conveyed to the Spiritual spheres. These latter spheres are those to which all the earth-born souls go after they have completed their Regeneration. And these spheres are the intermediaries between the Celestial spheres and those of the spirit-world, unto which all souls go when they finish their various earth-lives. When it was announced in the Celestial spheres that THE SIGN OF THE CROSS was about to once more visit the world as a Redeemer, in order to gather out of the earth those of His own system who had been present on the Planet as its Prophets and Teachers, the Spiritual spheres had it conveyed to them, and through them it was given to the spirit-world.

That latter world was at that time in a state of active hostility to God. Spirits were there who had had to do with the fall of the Planet into conditions of matter. And these spirits knew the Sign of the Cross, for they had often been entreated by Him to change their intention and ambition, and return unto the Father. When these heard that He was once more to visit this world, they set about to make His visit of none effect. Many of them became incarnate for that purpose. And these became His most bitter opponents. They were the men and women who were ever plotting against Him and His work. They occupied the chief religious positions. One betrayed Him; one condemned Him when before the Sanhedrim; one handed him over to the Jews to be crucified. Many of them were amongst those who at first professed to

follow Him, but who were only wolves seeking for the occasion to devour Him. Even His little circle of friends were not all true to Him ; for one of these spirits had entered the fold in order to ascertain His purpose on the earth, and to frustrate that purpose if possible. That same one had once belonged to His own system ; but, loving the power to rule others for his own ends, and such a love being antagonistic to that of the Celestial spheres, he chose to leave those spheres rather than cherish the Love of the Adonai. Enraged that he could not carry his self-love into the system of the Sign of the Cross, he left to seek a kingdom on this Planet. Here he found many kindred spirits who had come to the Planet seeking a like rule. To these he joined himself, and many became his subjects.

* * *

THE SON OF PERDITION.

Those were the days when this world was rent and torn asunder by the descent of the Planet into a state of existence. And all through the ages that same spirit has sought for earthly pre-eminence. It was the love of rule that led him to found a kingdom when the Sons of God were deceived by him into believing that they might be best able to accomplish the redemption from matter of the Planet's children if they themselves assumed material forms. For by this means he hoped to detain them on this Planet. It was love of rule that made him seek for a kingdom in a strange land when he went out from Ur of the Chaldees. For, though it is recorded that Abraham went out from Ur of the Chaldees, that was only a wrong name given to the spirit to whom we refer. For the real Abraham stood for the Planet-God, and Isaac for the Planet-Soul. It was the same love of rule which led him to associate himself with the Children of Israel when they were in need of a leader, and to found the dynasty of the Jewish nation. And it was the same self-love which led him to become the betrayer of Jesus. He became the Man of Sin described in the Apocalypse, by his persistent persecution of Jesus through the destruction of the meanings of His life and death. For when it is said that Judas hanged himself, we are not to understand the term literally, but symbolically ; for Judas did not hang himself as we would understand the act, but he strangled his better nature, in order to accomplish his fell design.

JUDAS UNDER A NEW RÔLE.

When the Christian Church was founded by those who wanted an outward kingdom, Judas reappeared in their midst under another guise. He became the ruler of the first Christian assembly under the assumed name of Matthias. The whole story about the selection of Matthias to fill the place of Judas was a blind introduced by the Christian Occultists. These writers were responsible for the whole of the first portion of the Acts of the Apostles; the second portion, from the conversion of Paul, was written by the later Paulites; and the two portions were joined together by those who compiled the Gospel narratives in their present form.

When Judas as Matthias joined the Church at Jerusalem he held himself aloof from all those Brethren who had known him as the betrayer of the Master. That cruel event was not done in public as is recorded, but was in private; for the Jews and Leaders did not require to have Jesus pointed out to them—they knew Him well. Nor was the betrayal the mere selling of Jesus for thirty pieces of silver. The real betrayal was the act by which Judas revealed to the chief Scribes how Jesus was to be betrayed into saying that He was the Son of God. For that was the count on which the Jews condemned Him. It was for that purpose that Judas asked Him why He would not tell the world who He was; though the occultists said that there was another Judas in the circle who asked the question—which was not so. And finding he could not entrap Him, he advised the Chief Scribes to inquire whence He came. To that question Jesus gave the answer which led to His own condemnation. For He told these chief rulers in religion that His Kingdom was not of this world. And by that means Judas accomplished his design. Few knew of it outside the little circle to whom Jesus had ministered; and even these were not concerned as to the means by which the betrayal had been accomplished, so great was their sorrow when their Master left them. And they never alluded to it afterwards outside their own circle. They had to make the Divine Love a reality in their lives; and they manifested that love by refusing to proclaim the traitor's perfidy to the world.

* * *

THE SECOND BETRAYAL OF JESUS.

The betrayal of Jesus was succeeded by the betrayal of all He had said and done, except the sublime SAYINGS which were given to the disciples when Judas was absent; for such Celestial truths could not be spoken in the presence of such spiritual death as reigned in his spirit. But all those truths concerning the teaching of Jesus which were spoken of by the disciples after the death of the Master, were made wrong use of by Judas under his assumed name. He instigated the first disciples who were influenced by these Teachings to look for the return of Jesus in the form of an Angel to set up an earthly kingdom. And out of that grew the ideas which Paul afterwards enlarged upon regarding the Second Advent, as it was called. It was the idea that the same Jesus would return as He had left this world; but in His return he would establish His Kingdom upon the earth and reign as an earthly monarch. He became the leader of the first Christian Community, though he was compelled for obvious reasons to keep himself aloof from the Brotherhood. For though James was the Presbyter or Teacher of the Church, he took no part in its management, and stood almost aloof from its deliberations, because the very existence of the Church was in opposition to the mind of the Brotherhood.

But Judas was known to him under the assumed name of Matthias; and he set a careful guard over him lest he should betray the Brotherhood also. He found Matthias was seeking the dominance of the Church under the pretext that its teaching was not in harmony with that given by Jesus to the people. He also found that Matthias was aiming at founding an outward kingdom in the name of Jesus under the plea that they should all be waiting in expectation for His return, This was the state of the Church when Paul visited Jerusalem with his strange story of the vision of Jesus, and His call to the Apostolate. It was the culmination of the attack from the spirit-world of those spirits who had left their first estate, and who had determined to make the mission of the Master a failure. They had succeeded in betraying Him, in condemning Him, in crucifying Him, and now determined to succeed in destroying His Teachings. To this end had Judas assumed the new rôle; and to this same end had the astral world succeeded in deceiving Paul into believing that he had seen a vision of Jesus, and been

called by Him to be an Apostle of the new faith as the Church had come to interpret it. And in this way these evil deceiving materialising spirits again frustrated the Divine Purpose.

* * *

AN IMPOSSIBLE PENTECOST.

The new presentation of this story must seem strange and startling to our readers. So long have they been accustomed to regard the story told in the Acts of the Apostles as authentic, that any other presentation of the facts must seem strange; and they will no doubt wonder whether after all the story told in the Acts of the Apostles is not more likely to be the correct version of what happened, and therefore regard any approach to a new interpretation as not only unnecessary, but also a direct attack upon the very foundations of Christianity.

But we know from a source that is indisputable that the story told in the Acts of the Apostles was false, and intended as a blind to mislead the souls who were inclined to the Teachings given by James, the brother of the Master, concerning the Way of Life. It was meant to set Peter off as the exponent of the outward kingdom, and the interpreter of the meaning of the death of Jesus. The day of Pentecost was never experienced, for all the dramatic situations were impossible. The tongues of fire might easily have been produced from the astral world. But even these were only concoctions of the evil materialising spirits who determined to raise up a kingdom in this world in the name of Jesus, which would make the propagation of His Teachings impossible.

* * *

HOW THE CHURCH HAS REVEALED THE CHRISTHOOD.

Such was the founding of the Christian Church. With such a history in its inception, is it surprising that it has always been associated with persecution? Is it surprising that it should always have put to death its best teachers? Is it surprising that its path should have been like that of the material elements—the fire, the sea, and the air? Its path has been one of flames and faggots; its ministry has been as the raging of the sea; and its teaching has been as deceitful as the coming and passing of the air. Its way has been over the ashes of those who stood for righteousness, truth and goodness;

over those who dared condemn its falsity; over those who have sought to regenerate it from within; over those without its gates who could not accept its messages; over those who sought to tell the world of the true Christhood of Jesus and of its purpose; over all who have striven to present the Father to His children as the Divine Love who required no sacrifice of any life—animal or human or Divine—in order to be compassionate and forgiving towards them. The Christian Church has a history of violence surpassing the pen or tongue of man to describe. It rose in falseness, and it has continued its ministry in the same spirit.

* * *

CELESTIAL IDEAS DEGRADED BY THE CHURCH.

The Christian Church has never been truly Christian except in name. It has appropriated the title of the Christhood as something belonging to its own nature, whilst it has manifested the world-spirit in every age. It has applied to itself the title of a community of men and women who had attained the Christhood, even whilst their spirit has been that of Judas. They have sought for a kingdom of mere outward power and dominion whilst they have left the soul of man to perish. They have sought enrichment by the very means which the evil spirits always employ, the methods of all those who seek the riches of this world at the expense of the riches of the spirit. For these men and women who in all ages have formed the great majority in the Church have always shown their love of power over others, their desire to dominate men, their craving for rule wherever they could find it. They have always made the Church the instrument of their love of power, the vehicle for raising themselves over their fellow men, the venue of their aggressive spirit in the world, the means by which to bring the nations to their feet and join them in their Material Kingdom. For the Church has always set it before itself as the chief aim of its existence, to conquer the nations; to subdue all other religious aspiration in the different races; to win the various nationalities to adopt its form of belief, worship and propaganda; and to make in profession like itself the whole world of peoples, and proclaim them the kingdoms of our God and of His Christ.

* * *

THE FRUITS OF SUCH DEGRADATION.

Thus have these materializing spirits been working ever since the days of Jesus to make the teachings He gave to His disciples and the world of non-effect. The whole story is one of conflict—conflict between community and community; conflict between the hierarchies and the people; conflict between the priests and those who knew the truth; conflict between one section and another; strife within the Church as well as without; anger and hate and enmity towards all who differed; persecution of all who sought the Light of Divine wisdom, and proclaimed it fearlessly; the casting out, both by word and deed, of the spirit of Christhood, and making such an attainment an empty dream in this world; the closing of the doors against the Divine Wisdom and Love because they demanded absolute purity of life, viz., the consecration of the Mind to every ennobling purpose, the Body to every pure desire of the senses after these have been redeemed from the desires of the flesh, the Heart to every generous impulse and boundless compassion towards the lower animal kingdom, and the Soul to every spiritual aspiration that will lift it up to the planes of spiritual realisation and Divine Vision.

* * *

ITS GREAT PROFESSION AND GREAT FAILURE.

The story told by the Church to the world has had anything but a redeeming effect upon the nations. They are all just as they were before Jesus came. Greece has passed away, and Rome has taken its place. The Cæsars have gone and the imperialism of Rome, but British rule has risen in their stead. The Jewish hierarchies have long since been extinguished as the outcome of their falseness and treachery, but they live again in the priestly systems of to-day. The various factions who fought in Jerusalem for the pre-eminence died out one by one as the result of their own failure; but these have all come to life again in a more manifold form in all the sections into which the Christian Church has been rent. The judgment of Herod and Pilate are reiterated in the condemnation meeted out to those who seek to live the life of the Christhood, and prove their sonship to God. For Herod still seeks to be friends with the spirit of those who sit in the seat of judgment, and who condemn afresh the Messenger of the Father. And so the Church that was

to have conquered the world for the Christ has itself only shown the spirit and conduct of the world. It has condemned where the world has condemned. It has uttered judgment just as the world. It has sought the conquest of men, not for the inward joy of seeing souls returning to the Father, but for its own ends. It has striven to extend its mere boundaries when it should have been seeking its own Christhood. It has shown great zeal in proclaiming an objective redemption, but manifested a strange lack of faith in the fact of redemption having been accomplished by Jesus; for it has not simply proclaimed the fact, but declared that to make it effective it must be believed. It has busied itself with the outworks of its would-be-kingdom and ignored the great need for repentance, redemption and regeneration within itself. It has prayed for the Kingdom of the Master to be realised in the world, but failed to grasp its inward and Divine significance. It has professed faith in the reality of the Divine Presence, but repudiated the idea when some soul who has realised that Presence has affirmed so much. It has loudly proclaimed to the world the nearness of the Spiritual world, yet denied the possibllity of holding communion with it. It has built up its songs on the ministry of that world to this, but failed to see how that ministry could be realised by the soul. It professes by its songs, its prayers and its beliefs to long for the realisation of that invisible Kingdom, yet it casts out of its communities all who affirm that they know the reality for themselves. Its leaders speak in eloquent terms concerning the visions of that world which were vouchsafed to Moses and the Prophets and the Christ, but they deny that the soul to-day can reach those heights.

* * *

WHEN HE APPEARETH!

Thus stands the Modern Babylon exposed to the whole world as an empty profession of what it never meant at the outset to realise. Its own creed condemns it. There is scarcely an article of its faith which it does not betray, condemn and crucify in its actions. And not only so, for it has taught the Western World the like theories. It has made the crucifixion of Jesus the foundation of a redemption in which men play no part. It has made the crucifixion the object of scorn, whilst it has built upon it an outward kingdom. It has made that event an offering of human sacrifice as an essential to the soul's return to

the Love of the Father. It has associated the Cross with the malefactor, in its dire ignorance of the true meaning of that Cross on the Celestial plane. It has reared upon the doctrine of physical sacrifice the same ideas in the lower kingdoms, where it has affirmed the need of animal sacrifice to maintain the body of man, and to discover how to keep it well. *The western abattoirs and the laboratories are its offspring.*

Oh piteous spectacle! Oh grievous wrong done to Jesus and his Teachings! Oh woeful story of treachery and betrayal at the hands of spirits who knew the purpose for which He had visited the world! The day of retribution is at hand, when all those who have pierced Him shall mourn for themselves. It is not the retribution which the Church has hurled against the peoples who would have none of her—that was never uttered by Jesus; but it is the retribution of the Divine Love, the revelation of the infinite patience and forbearance in the midst of betrayal, condemnation and crucifixion, at the hands of those who should have cherished that Love as something sacred. For the hour draweth near when that Love will again reveal itself to all who have despised it.

ANSWERS TO CORRESPONDENTS.

N. F. L. AND A. S. *Our Authority for the New Interpretation.* The Authority we claim is that of the Celestial World. That World is open now to the Seer. It has been closed for ages through the degradation of the Mysteries. These Mysteries were the Celestial Meanings of the Creation, both Planetary and Human. The sacred meanings of the Adonai concerning the creation of this planetary system of which we form a part have so long been lost to the soul of the Planet's children that the Celestial world has not been able to communicate concerning these sacred truths. Many have been the efforts made to do so. The Spiritual world was open to the soul, and many have reached that world and brought back visions of truth for mankind. But even these have been repudiated by the dragon of materialism. The New Interpretation is that given on the Celestial plane. Many of the Truths we shall have to give will oppose all the present methods of interpretation, and will expose the frauds which have been practiced upon the human race by deceiving spirits, and the frequent attempts of the human race to find out the meaning of these sacred Truths. These attempts have often led men who were good in their intention, to make the most

grievous mistakes in their interpretation of the Mysteries. *All the doctrines of all religions contain elements of these sacred Truths;* but these are presented under the guise of material things, and so they have been interpreted to mean the things which belong to the world of sense-life. These interpretations are not those of the soul, but those of the earth-mind; for the soul seeks the subjective and spiritual, whereas the earth-mind seeks the objective and literal. In this way have all the Celestial Mysteries been degraded during the ages. The soul went down to the planes of matter soon after the fall of its parent, the Planet; and through its dwelling in the tents of sin, or material desires and ambitions, it lost the power to make the higher mind a vehicle of spiritual perception, so that it is now dependent upon the objective presentation of these Sacred Mysteries in order to have some touch with Divine Truth.

Occultism.—The practice of Occultism, as it has for ages been termed, is one of the worst forms of mind culture. It is really an effort of the Lower Mind to operate on the plane of Divine Knowledge or Spiritual Uunderstanding. It has been practised on this Planet for thousands of ages in all lands, though more in the East than the West. And it has been the primary cause of some of the most fearful disasters which overtook this world in earlier ages. It has also had much to do with the prostitution of the human soul to the dragon of Matter. It is that power which seeks to take the kingdom of heaven by force, and is the instrument of all those who would climb up some other way than the way of the Divine Purpose. The Occultists are always in grave danger of receiving back into themselves the recoil of their magnetic efforts. They are in very serious danger of losing their mental balance, of making a shipwreck of their soul, and of making themselves the centre of the degraded spirits. Occultism will never lift the soul to the planes of spiritual realisation. It will never raise the life to its fulness of Divine attainment. For mere Occultism is like a ship in an unknown sea.

The New Readings of the Bible.—What we have given, and all that we hope to give from time to time, are the Gems of Truth separated from thes dros by which Occultism surrounded them.

I. M. M. C. *Absolute Self surrender.* By that we mean the whole Being, every plane of operation, every power on each plane. This implies much more than the "formative will." It means the absolute ONENESS of Being with the Divine.

THE EDITOR.

THE NEW ORDER.

(*From* "SONGS OF TWO WORLDS.")

There shall rise from this confusèd sound of voices
A firmer faith than that our fathers knew.
A deep religion, which alone rejoices
In worship of the Infinitely True;
Not built on rite or portent, but a finer
And purer reverence for a Lord Diviner.

There shall come from out this noise of strife and groaning
A broader and a juster Brotherhood;
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

There shall come a time when knowledge wide extended,
Sinks each man's pleasure in the general health,
And all shall hold irrevocably blended
The individual and the Commonwealth,
When man and woman in an equal union,
Shall merge, and marriage be a true communion.

There shall come a time when Brotherhood shows stronger
Than the narrow bounds which now distract the world;
When cannons roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity for ever.

Oh, glorious end! oh, blessed consummation!
Oh, precious day! for which we wait and yearn,
Then shall come, and knit men nation unto nation.
But not for us, who watch to-day and burn,
Then shalt come, but after what long years of trial,
Weary watchings, baffled longings, dull denial!

LEWIS MORRIS.

THE SECRET OF SATAN.

(From "The Perfect Way; or the Finding of Christ.")

II.

Evil is the result of limitation, and Satan is the Lord of Limit.

He is the Father of Lies, because Matter is the cause of Illusion.

To understand the secret of the Kingdom of God, and to read the riddle of Maya, this is to have Satan under foot.

He only can put Satan under foot who is released by Thought from the bonds of Desire.

Nature is the allegory of Spirit: all that appeareth to the sense is deceit: to know the Truth, this alone shall make men free.

For the Kingdom of Satan is the house of Matter, yea, his mansion is the sepulchre of Golgotha, wherein on the seventh day the Lord lay sleeping, keeping the Sabbath of the Unmanifest.

For the day of Satan is the night of Spirit: the manifestation of the worlds of Form is the rest of the worlds informulate.

Holy and venerable is the Sabbath of God: blessed and sanctified is the name of the Angel of Hades;

Whom the Anointed shall overcome, rising again from the dead on the first day of the week.

For the place of Satan is the bourne of Divine impulsion: there is the arrest of the outgoing force; Luza, the station of pause and slumber:

Where Jacob lay down and dreamed, beholding the ladder which reached from earth to heaven.

For Jacob is the planetary angel Iacchos, the Lord of the Body;

Who hath left his Father's House, and is gone out into a far country.

Yet is Luza none other than Bethel; the kingdom of Satan is become the Kingdom of God and of His Christ.

For there the Anointed awakeneth, arising from sleep, and goeth his way rejoicing:

Having seen the vision of God, and beheld the secret of Satan:

Even as the Lord arose from the dead and brake the seal of the Sepulchre;

Which is the portal of heaven, Luza, the house of separation, the place of stony sleep:

Where is born the centrifugal force, drawing the soul upward and inward to God:

Recalling Existence into Being, resuming the kingdoms of Matter into Spirit:

Until Satan return unto his first estate, and enter again into the heavenly obedience:

Having fulfilled the Will of the Father, and accomplished his holy ministry:

Which was ordained of God before the worlds, for the splendour of the Manifest, and for the generation of Christ our Lord:

Who shall judge the quick and the dead, putting all things under his feet; whose are the dominion, the power, the glory, and the Amen.

DR. ANNA KINGSFORD & ED. MAITLAND, B.A.

CHRIST'S WORD.

What was the word? A creed? A scheme of doctrine about God and man? A web of intricate opinion? So say all the men who make us weary with thinking. But so Christ did not say. His word was this: God is your Father, and He loves you like a child. Simple enough! Yes, but He Himself rested His whole life upon it, and He needed no more; and He rested the whole salvation of man upon it, and said they needed no more than that. Believe it; it is all; everything is in it. One rush of love will tell you more of true religious life than all the disquisitions of preachers and teachers since the beginning of the world.—*Stopford A. Brooke.*

WE ARE AS WE THINK.

(*From* "CONCERNING HUMAN CARNIVORISM.")

THERE was a time when people imagined this was the only world in the universe bearing a human freight, and that Sun, Moon, and Stars sang together for our race's sole benefit! And now that light has driven so dark a conceit out of their brain, men pride themselves that they are the gods of the earth, and dream in their vanity that all other creatures are for their sole use, to be used and abused at their lord's will. If men and women would only pause to consider who the creatures are over whom they have dominion, and what might be their mission to earth; if they would only think deeply enough, and let their vision of life embrace the whole of those serviceable creatures who share the earth's threshold and its civilisation; then they might indeed come to the knowledge that there are souls moving around them in forms other than human; that perhaps they once moved there themselves; and that through inconsiderateness, selfishness, and cruelty they might fit themselves, as Nebuchadnezzar did, to go back again and become as they are. Life's experiences carry us through a hundred forms; for it is thus we gain our manifoldness. Our evolution is through the various animal forms till our life is crowned with the Angel. But when men and women strangle the angelic-aspiring life, they fashion to themselves new animal forms, it may be a lower human or non-human.

WE ARE WHAT WE THINK; AS WE DESIRE SO DO WE BECOME! BY OUR THOUGHTS, DESIRES, AND HABITS WE EITHER ASCEND TO THE FULL DIVINE DIGNITY OF OUR NATURE, OR WE DESCEND TO SUFFER AND LEARN.

* * *

Though all sacred records said not one word in favour of a non-flesh diet, yet should the humane question command our sympathy, for the Law of God engraven on the altar of a human soul aspiring to the Divine, is of more value than that written in a book. And though

history failed to support our contention, yet for humane reasons we should abstain, because in our life we are writing that history which is for us the most important in the world. And though science had not come to our aid to show the value of fruitarian diet for the body, yet the claims of the sentient creatures who are to shelter beneath the wings of our sympathy should constrain us to cease living upon their flesh. And though the new regimen of diet failed in its economic promise, yet kindness should ever sway us in our attitude toward these non-human souls, as well as to men. For above all things the Divine Man is humane towards *all* life, and the inhumane man is not on the high road to divinity.

But since the mystic records of the past enforce our argument, and since history has testified to the wisdom of our plea, and since science has sounded the warning note against flesh-eating, and advised frugivorous habits; and since the whole economic considerations, both personal and national, are clearly shown to find their solution in pure food and healthy purpose; and since the humane soul is the one that grows likest God, and the inhumane soul the one that most denies Him; and since we cannot be truly humane and yet kill the objects of our compassion in order to gratify our eating lusts, there is no other way left open for us, but the narrow way of righteous dealing towards the sub-human as towards the human. And we make it our mission to lift men up to that plane of being where Divine Compassion reigns; for we are not mere vegetarian economists, as we attach less importance to the mere economic consideration than to the higher motives; but we are Spiritual Humanitarians, believing most profoundly that pure food will at last help to realise that pure condition of body, through which alone the Divine can make Himself manifest, and the soul attain to that perfection of being of which the noblest faiths have prophesied.

J. TODD FERRIER.

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